

THE CHRISTIAN SUN.

FRIDAY, MAY 7, 1880.

D. B. Dunbar, Proprietor. Rev. J. Pressley Barrett, Editor.

OUR PRINCIPLES.

- 1.—The Lord Jesus Christ is the only Head of the Church. 2.—The name Christian, to the exclusion of all party, or sectarian names. 3.—The Holy Bible, or the Scriptures of the Old and New Testament a sufficient rule of faith and practice. 4.—Christian character, or vital piety, the only test of fellowship, of church membership. 5.—The right of private judgment and the liberty of conscience, the privilege and duty of all.

EDITORIAL NOTES.

The Sunday-school at Mt. Carmel has been re-organized with Bro. J. C. Johnson, Superintendent.

The Ladies Social and Benevolent Union of the Suffolk church is enjoying a high degree of prosperity.

Rev. E. W. Beale calls again on you to assist the cause of ministerial education. Do help now. Try to arrange at your next meeting.

Rev. M. L. Hurley wishes to know the name of the party who misrepresents our missionary matters in Wake Co., N. C. Who will tell him? The name has not been given to us.

The friends of the late Dr. Jeter are preparing to build at Richmond College a Memorial Library Hall. Dr. Jeter gave his library to the College. The Memorial Hall ought to be built.

Rev. W. E. Hatcher, D. D., is preparing and will soon publish the biography of the late Rev. J. B. Jeter, D. D. Dr. Hatcher will do his work well and the book will have a large sale, we predict.

Our old friend and classmate at college, Rev. R. H. Pitt, has been called to the pastorate of the Venable St. Baptist Church, Richmond, Va. When we were in college we regarded him as a young man of fine abilities and really eloquent. "Bob" has our best wishes.

The Sunday-school of the Suffolk Christian church was re-organized last week. Maj. D. B. Dunbar was re-elected Superintendent and the school goes on in its usefulness. Bro. Walker, the pastor is working well among his people. We were present last Sabbath morning and night and heard him preach two good sermons.

This week blanks have been sent out to each Sunday-school in the bounds of the Eastern Virginia Conference for their reports, to be sent to the Sunday-school Convention to convene at Antioch Church, Isle of Wight county, Va., May 28, 29, & 30, 1880. Stir your school up, elect delegates and send them to Antioch at the appointed time. Programme next week.

The stockholders of the Suffolk Collegiate Institute will hold an important meeting next Wednesday at the Institute building on Kilby St., commencing promptly at 11 o'clock A. M. A prompt and full attendance is desired. See Secretary's notice in the local department, and be sure to come in person or have your interests represented by some one who may be present, as the meeting is one of much importance.

The North Carolina Conference is fully up to its duty this time. The brethren are to have three District Meetings next fifth Sunday, commencing on Friday previous. One at Hayes, Wake county, N. C., one at Pleasant Hill, Chatham county, N. C., and one at Concord, N. C. Now that is work of the right sort. Brethren, you who have been appointed, be sure to prepare yourself well and go. Make these meetings a grand success for the Master's cause.

A letter from Bro. C. W. Whitmore of Surry county, Va., tells us of the progress at Union in that county. This is a noble band of workers and we do wish them success. They are giving one sixth of their time to the erection of a house of worship. Bro. Whitmore says: "If we had about \$50 we could get the balance of the material for the house." Now are there not fifty persons who will send us \$1 each to help these brethren to get the balance of the material necessary to put up the hull of the house?

It was near this spot that on August 4th, 1794 Rev. Rice Haggard suggested the immortal name CHRISTIAN as the most suitable name for our organization, and Rev. James O'Kelly with others following, resolved that the name CHRISTIAN should be the only name we will wear as a church. Every lover of the CHRISTIAN CHURCH ought to be proud of the privilege of rebuilding a house of worship near this sacred spot. We will head the list of the \$50 party. Who else now will help. Speak out at once as they need help now. Our young and talented Bro. Newman is preaching for these brethren.

ECCLESIASTICAL STARCH.

What a strange commodity! Strange, and yet there is an abundance of it—a supply in almost every community.

In the laundry starch is quite an important element, but in ecclesiastical circles we can see little need of it. Instead of a need we think it is positively hurtful, and dangerous when it gets a place in the church. We notice some of our exchanges have given the matter attention of late. Bro. Lafferty of the Richmond Christian Advocate speaks in his usual pointed way and says: "Broad cloth, kid gloves and gold headed-canes are bewitching the successors of the stern men in jeans who spread scriptural holiness over these lands." Broadcloth, kid gloves, and gold-headed canes! Such is the composition of Ecclesiastical Starch. Must it be admitted that such poor stuff as this is in the way of work for the salvation of souls?

Verily, we fear! How much now-a-days depends on dignity—this sham-dignity, this make-pretence-dignity, all of which is like stiff collars and bosom, it is supported by the starch it has in it—ecclesiastical starch at that. And this in many cases is the basis of character, of Christian character, while piety, deep abiding piety is little considered. Unless a man or woman has this starch shining about them, they stand poor chances in certain circles. If he has a plenty of this ecclesiastical starch, he passes well, notwithstanding he may be at the same time a swindler, even a thief. This is often the character of people who call themselves lovers of the truth—members of the church. It ought not to be. Dignity which is supported by ecclesiastical starch is not worthy of recognition in any church. We might go farther and say no church ought to be guilty of allowing this evil a footing among its members. It is full of evil and hurtful to the best interests of the cause of Christ.

But let us go further yet. This same evil prevails among the clergy to a great extent. By some slip they have caught up the idea that this ecclesiastical starch is a patent medicine which will cure the evils arising from their own bad habits. Indeed, many we suspect, imbibe the idea that this patent medicine will greatly help their social condition. For this reason we have no doubt many have donned the robe of this dignity with the vain hope of being lifted higher in the ecclesiastical circle. We think a great mistake is made just here. Christian dignity in its simplicity and purity is a good thing when seasoned with humility, but this abominable stuff—this patent medicine dignity is disgusting.

Some ministers hold back from doing some important work in the church, because they think it would be a reflection on their dignity. Oh, yes! Certainly it would—of course you could not think of doing such a thing—your ministerial garb would be ruined. Israel found a leader for his mighty hosts in a shepherd boy, a watcher of the flocks. Of course it would ruin your ministerial character to do so humble a thing as watching the sheep. The Saviour found his first preachers among the fishermen of Galilee. Of course you could not do a thing so humble as catching fish. Since the time of the disciples the great lights in the ministry of all denominations have come up from the humbler walks of life. Paul was a tent-maker. John Bunyan was a tinker, and similar cases may be found in great numbers. The poor, the humble, the weak, God often chooses as his instruments to accomplish great purposes. Ecclesiastical starch is often a very sad thing both for the church and the world. Broadcloth, kid gloves, gold-headed canes, &c., make up much of the stumbling stones which throw so many people into ruin. We had rather be a tinker and be John Bunyan than to be Cannon Farrar supported in his new doctrinal departures by all the ecclesiastical starch in London. Remember the composition of Ecclesiastical starch, is Broadcloth, kid gloves, and gold-headed canes, and by all means remember not to put your trust in any such commodity.

Rev. J. W. Wellons is still at work in the Georgia and Alabama Conference. He speaks of Dr. Smith as a clear-headed man, and a hard student. He says he has more of the old marks of our church, such as should be perpetuated among us, than any other man. Bro. Wellons' health is still feeble. We have a letter from him for the SUN which will appear next week.

Bro. J. M. Rollins says under date of May 2: A new Christian Church will be organized at New Hill on the fourth Saturday in this month. He asks an interest in the prayers of God's people for this work. They have but few members, yet much to do. CAN YOU not get us one subscriber by June 1?

FAULT-FINDING.

"It does not take a great deal of religion for a man to find fault.—I have seen some people who could find fault without any."

I read the above recently in some newspaper and it is said to have been uttered by one John Allen, known in his day, as Campmeeting John Allen. I admit that fault-finders are not generally found among the most pious and consecrated Christians, yet some very good people in many other respects are guilty of this very offensive sin. Of course no one who reads these lines is among the number, in his or her own opinion. But it will do no harm for us to examine ourselves, for it is possible for us to be deceived about this as well as other things. However the truth, as Campmeeting John Allen uttered it, remains the same whether you or myself belong to this class of persons or not. It does not as he says, take a great deal of religion for a man to find fault, and that some people can find fault without any. I believe one thing, that religion does not make men or women fault-finders. Is it not safe to say, that it is the want of it? A clean heart and a right spirit do not help in the indulgence of this sin. It comes from a corrupt heart. It is one of the fruits of the flesh and not of the Spirit.

I am glad my eye saw the saying of Campmeeting John Allen. There is more truth than poetry in that saying. And dear reader, if you and I should in the future, be tempted to give indulgence to this sin of fault-finding or evil speaking, let us remember that we may do this, without a great deal of religion. And also remember the words of the Lord Jesus, who said, "Let him that is without sin first cast a stone at her."

E. W. B.

DISTRICT MEETINGS IN THE N. C. AND VA. CHRISTIAN CONFERENCE.

Places:—Hayes, Wake county, N. C., Pleasant Hill, Chatham county, N. C. and Concord, N. C. Time:—May 28, 29, 30, 1880.

PROGRAMME I: HAYES.

FRIDAY. 1:00 P.M.—Address on Education, by Rev. P. T. Klapp.

SATURDAY. 10:30 A.M.—Address on Missions, by Dr. W. T. Herndon. 12:30 P.M.—Dinner.

SUNDAY. 1:00 P.M.—Address on Religious Literature, by Rev. D. F. Jones.

SUNDAY. 9:30 A.M.—Sabbath-school addresses by Rev. P. W. Allen and others.

Revs. W. H. Franks, J. A. Jones, M. L. Winston and others are expected to be present.

PROGRAMME II: PLEASANT HILL, (Chatham).

FRIDAY. 1:00 P.M.—Address on Education, by Rev. W. S. Long or Prof. W. W. Stanley.

SATURDAY. 10:00 A.M.—Address on Missions, by Rev. J. W. Holt. 12:30 P.M.—Dinner.

SUNDAY. 1:00 P.M.—Address on Religious Literature, by S. B. Klapp.

SUNDAY. 9:30 A.M.—Sabbath-school addresses by Rev. C. A. Boon and others.

Revs. J. W. Hatch and A. F. Isely are expected to be present.

PROGRAMME III: CONCORD.

FRIDAY. 1:00 P.M.—Address on Education, by Rev. D. A. Long.

SATURDAY. 10:00 A.M.—Address on Missions, by Rev. M. L. Hurley. 12:30 P.M.—Dinner.

SUNDAY. 1:00 P.M.—Address on Religious Literature, by Rev. J. W. Pinnix.

SUNDAY. 9:30 A.M.—Sabbath-school addresses by Rev. S. Apple and others.

Revs. R. G. Tinnin and A. Apple are expected to be present.

W. G. CLEMENTS, Chair. Com. of Arrangements.

NOTICE.

Churches which pledged through their delegates for the support of ministerial education, will please collect and forward the amount due on or before the fourth of the month to Suffolk or pay it over at the Sunday-school Convention at Antioch. Brethren attend to this matter. The money is needed, and needed now.

E. W. BEALE, Agent.

TO THE EDUCATED YOUNG PEOPLE OF THE CHRISTIAN CHURCH.

In the Christian Church, we have a large number of young people, who have left school with distinction, many of them graduating with honors; and in addition to this number many more will leave school the present year. To this class of young people I wish to say a few words—My young friends, in starting out in life, remember that you should engage in occupations and assume positions of honor and trust, which will reflect credit upon yourselves and the church to which you belong. In selecting a vocation, be governed by your innermost desires and natural taste. Test yourselves and see whether your highest aspirations tend and follow them. If circumstances should seem against you, do not yield readily. Difficulties have been overcome and can be. Obstacles have always been made stepping stones in reaching the summit of a true life. Only those who have climbed into the clearest light, have been crowned with fadeless honors. Remember that the soul must be pushed forward with the loftiest aspirations, before it can experience the grandest possibilities. To become heroes and heroines you must know what duty is, and dare to do it. Arm yourselves and you will be ready for the foe. Be assured that shields and swords will avail little unless wielded by wise and brave hearts. A divine enthusiasm alone will enable you to plant your standard on celestial heights. If you think you are to be greatly assisted by outward circumstances you will be sadly disappointed. Books and external aids are necessary equipments but it will not do to rely upon them. A soul-energy must push you forward. Depend upon yourselves and the All-wise Father, or you will soon come into mists of disappointment and mire, in bags of failure. To achieve glory in any vocation you must deserve it. To write your names among the immortals you must struggle and achieve. God helps those who help themselves. The noblest characters are those of self-culture, who have acquired mental strength through application and industry. In selecting a profession, you should bear in mind that the end to be reached is growth of character. All true manhood and womanhood rest on this foundation. Character expresses the qualities of head and heart. Character represents soul here and will represent it hereafter. Character is the key that unlocks the Building of God, ushering into the Holy of Holies. Truly, growth of character is the essential work of life. Still many starting out in life, regard reputation of the most importance. So they bid for it in every possible way. They are likely to use policy more than principle. Such make fatal mistakes. If they are able to glitter in the sunshine, they are sure to disappear in the storm. They labor more to be honored than to do honorable service for God and man. Such must lose in the end. They are likely to be self-righteous and conceited.

If they have wrought noble deeds they are almost certain to clap their hands to self-praise. In church or state they are not reliable workers. Those who are truly successful in their callings to-day will tell you they have won their positions by earnest, honest endeavor. They have learned that active principles alone build for the ages. And now my dear young friends, be sure you start right. Always be actuated by pure motives, governed by pure principles, having proper ends in view, and under the blessing of God you will succeed. Another letter next week to our young people.

M. L. HURLEY.

A SURPRISE.

PITTSBURG, N. C., April 30, 1880. Bro. Barrett:—A pleasant surprise is the most speedy way of getting a hold upon the affections of any one. The little incidents that meet us along life's pathway make up the great sum of human experience.—Those that are of a pleasant character go to increase our cup of pleasure, while those of an unpleasant nature go to fill our cup of sorrow. And unless we have cultivated a feeling of gratitude in our hearts we are apt to conclude that our cup of sorrow is about full, while our cup of pleasure is about empty. The more complete the surprise attending an incident of pleasure, the more direct the avenue it opens to the heart, and the more complete the possession of the affections which it gains. Such was the nature, and, I trust, the effect of the surprise I felt when I came home from school this evening and Mrs. H. told me to go and look at the flour-sack, and see how full it was, and then at the lard, molasses, sugar, butter, pickles, hams, money, and other things which had been brought to her during the day by some of the members of Hanks' Chapel. The surprise was complete, from the fact that I was not accustomed to such treatment. Only three persons came to deliver these presents, the rest of my

donors are unknown. I hereby tender my thanks to the kind friends who have, by this act, won a place in my warmest affections, and, at the same time, encouraged me to go forward in the work of preaching the gospel. I pray that they may fully realize the truth of the scripture, "It is more blessed to give than to receive," in this act of kindness towards their humble pastor.

J. W. H.

SCRAPS.

—When my articles will do more good in the waste basket than in the columns of the SUN, let them go to the waste basket.—X. Only a few talk that way and they are like angels' visits, few and far between—most of them want their articles to be published—and sometimes they are careful to instruct the editor to publish just as written.

—A pastor said to us, the other day: "My people love me, I believe; but some of them seem determined never to give any intimation of it." If you only knew what a joy it would be to your pastor if you would stop a moment after the sermon and take him by the hand and ask after his family and say some kind word, you would do it.—Religious Herald. How many pastors such a course, on the part of their members, would greatly encourage. Let him know occasionally that you really love him.

—"It is disagreeable," says one, "to canvass for subscribers and to peddle books." We are not talking of what is agreeable, or disagreeable, but of what is useful—of what our people need.—Dr. Haggard in the Wesleyan. Golden thought, and it ought to have a frame of silver in the heart of every preacher. We are not working for what is agreeable or disagreeable, but for what is useful, for what the people need.

—We heard a Christian, who ought to know better, speak, the other day, of everlasting life as a thing that he hoped in the distant future to attain. Christ says we have it now; that "he that believeth on me hath everlasting life." We have it now as surely as we shall have it one hundred years to come, and we shall never lose it.—Religious Herald.—How can you assert we who have everlasting life shall never lose it, when St. Paul says: "But I keep under my body and bring it into subjection lest that by any means, when I have preached to others I myself should become a castaway. Did not Paul have a doubt on this point?

—In Persia, a Mohammedan who professes Christianity runs the risk of assassination, and the Jews are hated with peculiar bitterness. How many in America would be willing to run such a risk for Christ's sake.

PROF. MANGUM'S LECTURE.

CAUSES OF SKEPTICISM.

- 1. Some may be constitutional doubters—wanting in the power to form clear conceptions of truth and to realize the force of convictions. 2. Many are directly educated in the line of skepticism. 3. Many are made skeptics by unfortunate associations. 4. Some by reading infidel works at an early age. 5. Some by the prevailing spirit in the society in which they mingle. 6. Some by what they deem cruel or preposterous tenets in religious creeds. 7. Some by mistaking false statements for true, as to the teaching of the Bible. 8. Some by the gross inconsistencies and violations of the right by professed disciples and by whole churches. 9. Skepticism is sometimes caused by self-conceit—the persuasion that it indicates extra talent. 10. It is often the result of sheer wickedness—depraved taste—bitter hostility to the spirit and requirements of the Gospel—desire to find a pretext for ungodly or vicious living—the effort to lull the conscience into approval of indulgence that is forbidden by the word of God. Men doubt because they are unwilling to believe; and they are unwilling to believe because believing would interfere with the propensities of their carnal nature. 11. It is often only apparent—not real but pretended—for a long while the mind that professes it being troubled with distressing doubts as to the reasonableness and honesty of its own professed doubts. By the mind's partiality for proofs against the Bible; and opposition to proofs in favor of the Bible—the former strengthen and the latter weaken—until truth seems to be error and error seems to be truth. This is in strict harmony with the laws of the human soul. 12. Skepticism is often caused and maintained by the mind dwelling purposely on what it regards the objections—the difficulties connected with the theory of inspiration of the Bible; while the many and the mighty evidences supporting that theory are carelessly slighted or even opposed.

R. C. PORTER.

CHAPEL HILL, N. C.

A MISTAKE—A WISE DECISION.

My son, seek a country. Macedonia is unworthy of thee.—Phillip to Alexander.

But Phillip was mistaken. Macedonia was as worthy of Alexander as Alexander was of Macedonia. Alexander did right to love his country, and to devote all his powers of mind and body to her interest; for to her, under God, he was indebted for what he was. Her fertile soil had given him birth and sustained his life, and her scenery and her people had inspired him with that lofty ambition which astonished and delighted his father.

The fame of Alexander is as much indebted to the muscle, nerve and courage of his celebrated Macedonian phalanx as is the fame of Macdonell to the talents, courage and ambition of her illustrious son. Had Alexander followed the advice of his father, it is next to certain that his name would never have illuminated the pages of history as it has done or been surrounded with such a halo of military glory.

In deciding to continue faithful to the mother who had borne, nourished and educated him, to sink or swim, rise or fall, live or die with Macedonia, Alexander discovered his greatness. Had Alexander been soft-headed and false-hearted, he would have followed the advice of Phillip. His father's compliments would have stimulated his vanity and pride, and, instead of putting forth the necessary efforts to elevate himself and his country, he would have sought, and sought in vain, elevation at the hands of others.

Young man, take the lesson.

THOUGHTS FOR THE YOUNG.

"The Son of God came into the world to seek and to save that which was lost." Luke 19: 10. Be sensible of your sinful, lost condition without Him. Old man, have to your saviour, yield to all His demands and take Him as offered in the gospel, in all offices. Endeavor to be truly and thoroughly religious, and be not discouraged at difficulties. God's grace shall be sufficient for your help; His promise shall be your sweet encouragement; peace of conscience and communion with God shall be yours. The trouble and pains of life shall be glorious and eternal. Remember the words of the Apostle, when religion calls you to self-denial and suffering: "For our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 7. "If we suffer with Christ, we shall also reign with Him." 2 Tim. 2: 12. And "The sufferings of this present life are not worthy to be compared with the glory which shall be revealed." Rom. 8: 18. Also, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee: for I am the Lord thy God, the holy One of Israel, thy Saviour." Isa. 43: 2-3. Never are we more joyful than when we deny our joy for Christ's sake. And if these arguments will not prevail, then consider, that all the pains and difficulties of religion will be found in the end far more tolerable than hell.—Devote your tender years, or first days to hearing God and your loving Saviour.

Youth, remember, the first fruits are to be offered to Him. Yes, the green ears of your youth should be carried to his sanctuary. Think it not sad that the vain delights and sinful pleasures of youth should be lost; you shall but exchange them for spiritual delights, which are far more excellent and lasting. The joy of the Holy Ghost, the rejoicing of a good conscience, communion with God, the sense of His love and the hope of heaven, are far better than the pleasures of sin, and will more than recompense your loss of youthful and carnal delights. And consider this seriously, that none have usually more comfort in their souls than those who are willing to lose their sinful comforts for God and their soul's sake. Remember that you must give an account to God how you spend your youth, as well as your old age. Consider, young as you are, how many years are already spent; and what account are you able to give to God of them? One day spent in sin is too much; and the sins of one hour deserve a hell. Young friends, you will soon be dead and gone.—Life's bright morning will soon be noon, and noon will soon be the time when the sun will sink behind the far western hills of life's short journey. Yet the thoughts of sin remain you seriously of your account to God. Youth, your call to God's bar may be next. Are you ready? Think often what use of your time may be best accounted for to God; and so spend your younger days, as you will wish you had spent them when you come to die and be judged. Suppose God should call you away suddenly; what sentence could you expect from Him?

Young man, "look not upon the wine when it is red," for the Bible says no drunkard shall enter into the kingdom of heaven. Can a man take coals into his bosom and his clothes not be burned? There are laws and penalties which he can neither annul nor evade. As a man soweth, so must he reap. Of thorns he cannot gather figs, nor of bramble bushes can he gather grapes. He who eats the fruit of his own way must be filled with his own devices. He who drinks poison must feel the effects of poison. The reason why the incautions youth had unhappily formed this appetite, went on, step by step, with increasing velocity, to the drunkard's grave. Young ladies, beware of young men who drink intoxicating liquors; for there is no happiness around the fireside of a drunkard husband. Some young men conceal their drinking and deceive many. Beware of the ball-room, for it is not the place for a Christian to visit the congregations of the ungodly and sinners. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. 1: 5. You cannot be a child of God and a child of the devil at the same time. Remember that God's spiritual blessings are seldom received at the ball-room; but fascination and duplicity are developed there. Young people do not go to these places, for you gain not the blessings of God when the heart is engaged in the service of Satan.—Young men beware of the gambling table, for it is a dangerous place. Do not get into these evil habits while you are young and when you become old you will not have them to encounter. Young people shun the very appearance of evil in every shape while your heart is young and tender, and as you grow older, ask God's grace to pass from salvation's current stream into your heart. Then old age will come, and by and by your journey will be ended, and you will go to your long expected home of happiness.—Now, in conclusion of this advice, let me persuade you to consider that a forsaking of sin when you are most capable of pleasure or honor by it, and a turning to God when you are most capable of enjoying the world, will clearly evince the truth of your conversion. So that a timely conversion to God in youth, as it is most easy, so it is least questionable; for it now appears that God is loved for Himself, and Christ is preferred above the flesh, and grace above the sweetest delights of the world.

S. B. KLAPP.

Big Falls, N. C.